

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIENDS, VIRTUE OUR GOOD, AND HAPPINESS OUR END, NOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X. GARDINER, MAINE, FRIDAY, MAY 21, 1830. NEW SERIES, VOL. IV.—NO. 21.

PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN.
WILLIAM A. DREW, Editor.

POLEMICAL.

[From the Trumpet of April 24.]
LETTER TO DR. ELY.

REV. SIR:—You will excuse the freedom I take in addressing you thus publicly, when I assure you that the subject of this epistle is one of very general interest in this vicinity, and one which, in my opinion, cannot fail in being of deep interest to yourself. There is a wide spread impression in New England, that Dr. Beecher of this city has renounced all the distinguishing doctrines of Calvinism. He has been understood by his hearers, in many places where he has preached, to give up the doctrines of election and reprobation; the damnation of unregenerate infants; the providence of God in controlling and governing all men and all their actions; these, and other doctrines which have been long regarded as essential points of the orthodox creed, he has entirely cast aside. In opposition to many pious and celebrated divines of former days, he has asserted the universality of the atonement, or that Christ died for all men; he has declared that all men are free agents, and may be saved; that men will not be punished in the future state for the sins of this life, but for the sins of the future life, all which are considered departures from the faith of true Calvinists.

Liberal men, in New England, have a strong desire to know what orthodoxy really is. May I, therefore, Dr. presume so much on your natural goodness of heart, and your willingness to avow your real opinions, as to believe that you will answer me the following questions. I address this letter to you, in preference to any other person, because there are some who think that even yourself will go all lengths with Dr. Beecher in mutilating the orthodox creed. An eminent gentleman of the law in this county, who informs us he was well acquainted with you when you resided in the town of Charlestown, declares that he never knew a person more apt to "kick out of the traces of orthodoxy" (forgive the singular expression) than you were at that time. We do not wish to attribute sentiments to our brethren of other denominations, which they disavow; and if such reports as the above are incorrect, they ought speedily to be contradicted. I have therefore to entreat you, Dr. to answer me the following questions:—

1. Do you and the Presbyterians of the Southern States believe, that all men may be saved, and that there is no divine decree which renders it certain that a definite part of the human race will be damned?
2. Do you believe that all infants, born of regenerate or unregenerate parents will be saved?
3. Do you believe that man is a free agent in the common acceptance of that term; and that there is no decree which controls his conduct?
4. Do you believe that Jesus Christ, by his death and sufferings, made an atonement for all mankind?
5. Do you believe that God will be the author of the final destiny of man, whether it be a state of endless salvation or endless damnation?
6. Do you believe that the punishments of the future state will be inflicted solely for the sins committed in that state, and that all mankind are sufficiently punished in this world for the sins they commit here?
7. Do you believe that the number of those who are eventually lost, will be as small compared to the number saved, as the criminals executed in this country are compared with the whole population?

By giving the questions a full and unreserved answer, you will confer a favor on the community, and lessen the danger which now exists that your religious sentiments may be misunderstood.

Permit me to remain,
Rev. Sir, Yours respectfully,
THOMAS WHITEMORE.
Rev. Ezra Styles Ely.

[From the Philadelphian.]

LETTER TO MR. THOS. WHITEMORE.
SIR,—In reply to your letter of the 24th of April last, addressed to me through your "Trumpet, and Universalist Magazine," I have sent you a copy of a discourse, which I delivered in May, 1829, before the General Assembly of the Presbyterian Church. It contains a summary of my religious opinions, and will answer your interrogatories more in detail than any letter which I can at present find time to write. You may call my system of doctrine by any name you please; and should I say that it is generally characterized as Calvinism, I should not think myself bound to support any much less every opinion of Calvin because he held it.

Any statement conformable to reality, I hold myself ready to receive as a truth; and the more true propositions I become acquainted with the better.

Your statement, that "there is a wide spread impression in New England that Dr. Beecher has renounced all the distinguishing doctrines of Calvinism," I cannot

not accredit, without evidence; and the "impression" I should conclude to be false, from the knowledge which I have of that divine, were it diffused more widely than you intimate. Calvin was never owned by Calvinistic divines as the author and finisher of their faith; but the general outline of the system of doctrine, which from him has been entitled Calvinism, I feel confident that Dr. Beecher maintains. If he did not, the Universalists and Socinians of Boston would at the present moment be at peace with him, for they have no great hostility to any other than a Calvinistic theologian. Why do you not praise his liberality, sir, if he has relinquished those peculiarities which you most cordially detest?

Instead of giving up the doctrine of election, I presume he has preached it in such a common sense way that his hearers could not deny it; for election is nothing but choice; and God's election is but his holy, wise and good purpose of mind concerning his own actions. Could you consent to worship any being who should be under the control of fate, instead of regulating the whole of his own conduct by his own volitions? If God saves a man, it is because he chose to save him; which is the same as to affirm, that he was elected to everlasting life. You teach, I presume, that God has elected all men; and therefore you ought not to oppose those who agree with you in part, by holding, that God has elected all who will be saved; be they more or less. If your doctrine is true, that he has chosen to save all, that must be granted as a truth which Calvinists hold, when they assert, that he has elected some to everlasting life; for the whole of any thing includes all the parts.

Dr. Beecher may have denied such a sort of divine reprobation as has often been falsely attributed to the Calvinistic scheme; but I presume he would teach, that God gives over some persons to believe lies, and be carried away with strong delusions, even as they are seduced. Reprobation is nothing but the divine purpose to disapprove and condemn those who shall continue finally impenitent, and deserve the displeasure of their Maker. It is the decree that he who believeth not shall be damned.

If, as you say, Dr. Beecher has been understood by many of his hearers, in many places, "to give up the providence of God in controlling and governing all men and their actions;" I must think that they were greatly wanting in a sound understanding.

Let me cease, however, from this work of supererogation, on which I have entered; for Dr. Beecher is of age, that you may ask him questions; and so well known as not to need defence from my shield.

For myself, I will in candor say, that all infants which die before they commit actual transgression, are in my judgment renewed, and saved through the redemption which is in Christ Jesus. Half mankind die in infancy; and by the salvation of infants half mankind will at least be saved. I know of no Calvinist who asserts the contrary; while some express no judgment on the subject, because they feel willing to leave infants in the hands of their Maker, and think that he has not explained his designs concerning them.

You say the truth, no doubt, that Dr. B. "has declared that all men are free agents, and may be saved." Did any one but some deistical fatalists, like Abner Kneeland, and Robert Owen ever deny this? The Providence of God does not so extend to all events as to interfere with the free agency of any man. We rule while our Maker overrules; and we really work out our own salvation, while he works in us both to will and to do, of his own good pleasure. The heart of man deviseth his way, while the Lord directs his steps.

That Christ so died for all men as to bring all under his mediatorial reign, and into a state of reprieve and merciful visitation, and out of their graves at last, is true; and in this state of reprieve, in this day of grace, in this space for repentance, all have liberty to come to Christ for salvation; and all who come will be saved; yea, it is the duty of all to come, and all who shall ever will to be saved by Christ from sin as well as from hell, will be saved; but that Christ so died for all men as to determine to save all, that he will actually save all, is not true.

"That men will not be punished in the future state for the sins of this life," I am confident Dr. Beecher never taught, while he may hold with truth, that those who die in their sins, will carry all their sinful habits of mental operation into the future state of being, and there will sin on, and, in their continued rebellion against God, find continually increasing misery. No being will be treated by God as a sinner any longer than he continues an impenitent sinner; and of those who destroy themselves we may say with truth, that their own wickedness corrects them; that their sin, and the misery inherent in enmity, grief, shame, malice, envy, revenge, hatred, malignity, and despair of future good, will constitute the chief sources of the punishment of the damned.

You may have your own notions of "essential points of the orthodox creed;" and some "eminent gentlemen of the law" may have told you, that when I resided in Charlestown, (and was not at that time

nineteen years of age,) "he never knew a person more apt to kick out of the traces of orthodoxy;" and in reply I would merely remark, that I have never been harnessed in any man's creed but my own; and have ever felt perfectly willing to believe the whole truth, and nothing but the truth. Had I even changed my opinions on the essential doctrines of Christianity, which I have not done, between my eighteenth and forty fourth year, I presume the liberal people of Boston would not deny that I had the liberty of so doing; or stigmatize me because I did not know so much of theology then as I may in maturity of life.

It is amiable in you not to wish to attribute sentiments to any which they disavow: I will therefore explicitly disavow for myself and my Calvinistic friends, the following propositions which are often alleged against us, viz.

1. That the decrees of God are arbitrary.
2. That God is either the efficient cause, or the author of sin.
3. That God made a part of mankind on purpose to damn them.
4. That the elect will be saved, whether the proper means for their salvation are used or not.
5. That some men will be reprobated let them do what they may to obtain eternal life; and irrespective of their demerits.
6. That man is a mere machine, and not the real and proper efficient of his own moral actions.
7. That infants dying in their infancy are damned.
8. That some men are under a physical necessity of continuing in sin, and of being lost.
9. That some could not come to Christ if they would.
10. That free agency in man is inconsistent with the divine government of him, in all his actions.
11. That the new birth is a physical change resulting from creative energy, and not from a divine moral suasion.
12. That all sins are in themselves and in their demerit infinite, and equal; because committed against the infinite God.
13. That all lost sinners are to be punished with equal severity in the future state.
14. That God proposes to men conditions of salvation which are impracticable, and then damns them for not complying with them; and
15. That the greater part of the whole human race will finally perish. Every one of these propositions is false, and disowned by Calvinistic divines.

It is admitted that in the present and all past ages many among adults have been called and few chosen; but if we take into account infants renewed by the holy Spirit, and dying before they have sinned after the similitude of Adam's transgression, believed or shall believe to the end of time, they will undoubtedly make by far the largest portion of mankind. A millenium period is coming, in which the lives of the saints shall be as the days of a tree, and in which all will be holy. In this age of a thousand years, more will live to God, I anticipate, than in all former ages united; and these saved millenarians with elect and renewed infants will, in my apprehension, make more than three fourths of the whole race of Adam.

"That the number of those who are eventually lost, will be as small compared to the number saved, as the criminals executed in this country are compared with the whole population," I do not feel free to affirm. Perhaps they may be more fitly compared to all the convicts incarcerated in our prisons; rather than to those who experience capital punishment. It would be better, let me remark to you, instead of inquiring "Are there few that be saved?" first to make our calling and election sure. "Strive," Mr. Whittemore, to enter in at the strait gate; be in earnest; yea, "agonize;" "for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat;"—strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Let us not be of this unhappy number.

If your doctrine of universal salvation is true, there is no use in teaching it to secure the salvation of men; and render them fearless in sinning against themselves, society, and their Maker. Did you ever know men of bad moral character to be reformed by the belief of your system? Does it not render multitudes more vicious and miserable in this life? Yes, and it may blindfold many, so that they will plunge deep in endless woe. I remain your well wisher, THE EDITOR.

Dr. WHITEMORE'S Reply in our next.

UNCHARITABLENESS SUBDUED.

We find the following interesting account of an orthodox minister being brought to his senses, in the last Utica Evangelical Magazine. To understand it fully, the reader should be informed that at the time alluded to there was a great excitement on religious subjects in Hamilton, N. Y. all sects partaking about equally in it. Mr. Moulton was the Presbyterian minister of the place—madly opposed to the Universalist Society and Rev. Mr. Stacy, its Pastor. He had, as is said, proudly predicted that if the excitement prevailed, it would be the means of breaking up the Uni-

versalist Society and driving away Mr. Stacy. Instead of this, it appears that he had to leave the place himself. A majority of those who, during the Revival, made a profession of religion, joined the Universalist Church—being an accession of about sixty members. The account of Mr. Moulton's appearing at length at the Universalist communion, and inviting them at his Meeting-house, will be found interesting.

Early in the time of the excitement, which was very general among the different denominations, Mr. Moulton was quite active and took such a dictatorial attitude in our weekly conferences, as gave general dissatisfaction, and particularly so to the Methodists. By their special request, therefore, a weekly conference was appointed on a different evening. The consequence was, that Mr. M's. conference (for so it was now called) diminished fast, as to numbers, and was shortly wholly abandoned. This gave him much umbrage, and he arrayed himself with all his force against the work—spoke diminutively of it—angrily against it—called it rank enthusiasm, and even the work of the devil! and said he would attend no more conferences.

The work, however, progressed with amazing rapidity and power; prostrating the partition walls of every other denomination in its course, and many even of the Congregationalists united; and the most perfect harmony subsisted. The love of God through a Redeemer distilled from every opening lip, and seemed to be felt in its all-renewing power through every heart.

In our preparatory meeting on Saturday, preceding the first Sunday in Feb. (1817) our regular day of communion, which was not very numerous, on account of the extreme inclemency of the weather, notwithstanding his protestations against us, I beheld Mr. M. I invited him to a seat with me, which he very civilly declined. I delivered a short discourse, which was my usual practice, and then gave way for communications from the brethren. During the discourse I discovered Mr. M's. passions were frequently touched—tears trembled in his eyes, and even watered his cheek; and the deepest interest and sympathy were depicted in his countenance. At the close of the discourse I addressed Mr. M., particularly, desiring him to rest himself at home in our meeting; and if he had ought to say for our benefit, either by way of doctrine, exhortation, or reproof, to use all possible freedom. It was a time of general sensibility, and very few were at any time long silent. A few minutes before the close of meeting, Mr. M. arose and addressing himself to me, said "Sir, it is indispensably necessary for me to leave the house, as I have some concerns to attend before night; and I wish to have it so understood, lest it should be thought I left the meeting in disgust, which is not the case; I have been well edified." And then turning to the congregation he said, "Brethren," (it was a new appellation bestowed on Universalists, and probably the first time it ever escaped his lips,) "brethren, we have all a duty to do—it is our indispensable duty to worship God, and we ought to see to it, that we endeavor to worship him acceptably."—And left the house.

The next day was pleasant, and our congregation, as usual, very numerous. The Eucharist was attended at the close of the morning service. The elements had been distributed, and according to my invariable practice, I had read a hymn to close the solemnities. But just as the singers arose, an elderly Methodist sister, who had partaken with us, moved by an irresistible impulse, according to her own expression, arose and addressed the congregation on the subject of religion generally, and her own particular feelings on this happy occasion. She adverted to her feelings when she first removed into the place, but a few months previous. There was no Methodist meeting immediately in the vicinity. Though she viewed the Congregationalists as a Christian denomination, yet they held doctrines so repugnant to her views of christianity, she could scarcely consent to worship with them.—Of Universalism she knew nothing, except from its enemies, who ranked it with infidelity of the worst kind, and represented its meetings as the disorderly assemblage of the basest characters. But, bless the Lord, she had found it false. She had commenced coming with fearful and trembling steps. But the more she came, the more convinced was she of the reality of their religion—she had found the children of God—she had found a home—and this day had caused her heart to overflow with gratitude, for the rich blessings she enjoyed, &c. She spoke pathetically and every heart seemed to kindle into a flame of pure devotion. At this interesting period, while she was yet speaking, a noise was heard at the door. The people seemed to be giving back to make room for more, (for the house was excessively crowded) and soon Mr. M. appeared attended by several of his congregation. Having gotten fairly within the door, he stood still. The woman closed her observations, and he addressing himself to me, said, "Sir, I wish the privilege of speaking a few words." I replied, Br. M. there is perfect liberty, please to free your mind. He began—"It is impossible to describe the feelings I have had for twenty-four hours past"—Here his passions interrupted him,

and a flood of tears, which was instantly answered by the whole congregation, spake more than volumes, while a shout of praise seemed involuntarily to burst from every heart—"glory to God!" He resumed, nearly, if not exactly, in the following words, (for they are deeply engraven on my memory) "I have felt very uncharitable towards this people and this work—I have said they were not christians, and that this was the work of the devil! But my sufferings have been indescribable—I have striven with myself and prayed to God, till he has shown me that they are his people, and that he owns the work as his,—and, that it was my duty to make this confession. And now brethren, Christ is not divided, nor should his people be—I have not attempted to preach this forenoon, but have been endeavoring to persuade my people to become so far united with you, as to hold our meeting together, and have prevailed, at least for once.—They have voted with the exception of one individual, (if you are willing,) to hold a meeting together this afternoon in our meeting house, as the most convenient place; and, brethren, we will not be angry with that brother, but will pray for him. I do not mean that either of us should preach, but have a social conference.—And now, Sir, I wish to take the minds of your congregation on this subject." I replied—Br. M. I have no need to take the minds of this congregation by vote,—I vouch for the willingness of all who attend my meeting. It is what we have all long been praying for, and anxious to effect; if God will, therefore, we will meet you. He then withdrew. We accordingly met, and one of the most exhilarating and refreshing seasons ensued, I ever witnessed.

Mr. Moulton, however, was deceived in one respect. There were several of his church who withdrew from the meeting.

In justice to Mr. M. it ought to be observed, that he took special care to say, in the course of the afternoon, that he did not wish to have it understood that he had in any degree changed his doctrinal views; but he had learned there were christians in all denominations, and that a difference of opinion ought not to prevent the exercise of charity, nor in any way divide the Church of Christ.

The news of this event spread with astonishing rapidity through the town, and through the adjacent towns; and the next Wednesday evening, although the weather was not very pleasant, there were undoubtedly more than five hundred people assembled at our weekly conference.—And though the congregation was composed of Universalists, Methodists, Congregationalists and Baptists, there appeared the most perfect harmony, for they were indeed, of one heart and of one mind.

But it was truly an unfortunate time for poor Mr. M. For in addition to the opposition which he met with from the disaffected members of his church, who gathered around him and upbraided him with inconsistent, unchristian and enthusiastical conduct, in uniting with the basest heretics, and to cap the climax, in opening the doors of his church to "let the enemy in like a flood upon them;" he had to encounter all the holy wrath of his brethren in the ministry! On the same week there was a meeting of a Congregational association in Sherburne, which Mr. M. attended.—And to heal the breach he had made, he was compelled on the Sunday following, to make a public recantation of what he had done the preceding week, imputing it to an overheated zeal, or the influence of the devil!! Yours affectionately,

N. STACY.

Hamilton, March 22, 1830.

[From the Religious Inquirer.]

THE SPIRIT OF THE PILGRIMS.

Much anxiety seems to prevail in modern times for a return of the spirit of our Puritan forefathers. Our Orthodox Clergy are endeavoring to enkindle a zeal in their hearers to act agreeably to the "Spirit of the Pilgrims." This "spirit" has been well tested in former times. Herewith I send you a few of the Statute Laws of Connecticut, (made by Puritans) for publication; trusting that all who read them, will pray God not to permit that "spirit" again to enter the hearts of American Christians, for it will always produce similar effects.

"An act for the suppressing of Hereticks."

"To prevent the danger persons are in of being poisoned in their judgments and principles, by Hereticks: whether Quakers, Ranters, Adamites, or such like, &c."

"Be it enacted and ordained by the Governor, Council and Representatives, in General Court assembled, and it is hereby enacted, and by the authority of the same; That no person in this colony shall give any unnecessary entertainment, unto any Quaker, Ranter, Adamite, or other notorious Heretick, upon penalty of five pounds for every such person's entertainment; to be paid by him that so Entertains them; and five pounds per week shall be paid by each town, that shall suffer their Entertainment as aforesaid."

"And it is further enacted by the authority aforesaid; That it shall be in the power of the Governor, Deputy Governor, or Assistant, to order that all such Hereticks

as aforesaid, be committed to Prison, or sent out of this Colony: and no person shall unnecessarily fall into discourse with any such Heretic, upon the penalty of twenty shillings.

And further it is enacted by the authority aforesaid; That no person within this Colony shall keep any Quaker's books or manuscripts containing their errors, (except the Governor, Magistrates and Elders) upon penalty of ten shillings per time, for every person that shall keep any such books, after publication hereof, and shall not deliver such books to some Magistrate or minister.

And be it also enacted by the authority aforesaid; That all such books, when and wheresoever they are found, except before excepted, shall by the constable be seized and delivered to some Assistant, or Justice of the Peace, to be kept by him until the next County Court in that County; and then the said County Court shall take care, and full order, that all such books as aforesaid be utterly suppressed.

And it is further enacted by the authority aforesaid; That no Master of any vessel, shall land such Heretics in this Colony; which if they do, they shall be compellable, to transport them again out of this Colony by any one Assistant or Justice of the Peace, at their first setting sail from the port where they landed them, upon penalty of Twenty Pounds, to be paid by the said Master, as shall transport them as aforesaid.

These are but a few of what I might have selected; but think them sufficient for this time. I may hereafter send you a few more of them. They exhibit the principles and spirit of the Pilgrim Fathers, the return of which is thought so desirable.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, MAY 21.

GOD THE FATHER.

God has a large family, but, as it is observed by Bp. Hall, "none of his children can go alone."

Truly this helpless man, in himself considered; and even more dependent are the strongest and wisest of our race on God, than is the little infant on its earthly parent. Man, in his best estate, is but vanity and dust; his strength, weakness; and his wisdom, folly. Every moment he is as much indebted to an invisible Divinity for the breath he draws, as was Adam when he first inspired the air of lives in the garden of Eden. The continuance of life is standing a miracle as the giving of it. Were it not for the never failing care and providence of Almighty God, we should be plucked instantly into ruin. The child looks to its earthly parent for support, nor looks it in vain. So mankind should look to their divine Father. He never said to the seed of Jacob, seek ye me in vain. It is impossible for him to deceive any of the rational hopes we may entertain of his goodness. He is too true to sport with the interests of his creatures. He it is who has made them what they are; on Him it is that they depend, not only for life and its preservation, but for every thing that contributes to their enjoyment. For the immortal, they must be as much and as absolutely indebted, as they have been for a mortal existence. The will of the Almighty is the eternal law of the universe. This makes the final disposition of every part of his creation. "He worketh all things after the counsel of his own will;" "his counsel shall stand and he will do all his pleasure." And though he has a boundless universe under his governing care, he is as much present with, and exercises as particular a regard for, man, as for angels; for each individual, as for the whole.

"He sees with equal eye, as God of all,
A hero perish or a sparrow fall."

Such is the omnipotence of the Deity, and so particular is his care had in exercise, that each individual may as strongly calculate on the operations of his benevolence in reference to his final good, as if no other being but himself had an existence throughout his Universe. God is a Father. Large as his family is, it is not so large as to divide his affections or distract his government. All depend upon Him. His love and faithfulness are engaged to supply every needed want in time and eternity. To suppose that such is not the fact, would be it not that such a supposition has, most strangely, been sanctified in religious creeds, be considered daring impiety.

Such views of God and his government accord with all which reason and experience teach; and the scriptures everywhere confirm them. And such views are noble, inspiring, and of the best moral and religious tendency. They create and strengthen hope, and enable the traveller over life's changeable sea, to ride out the storms of mortality in safety and triumph. They also calculated to gain our supreme love of God and holiness. None can love what is not lovely; and when God is viewed to be what he truly is, love, it is a most natural inclination of the heart to embrace him with its chief and best affections. Loving Him, men must seek to honor and serve him. This is religion—and the only religion that is worth possessing; all others are counterfeits and deception. Tell about its licentious tendency; as well as you assert that it is the nature of love to hate, or of the dutiful to transgress. There can be no religion without love; and that faith which represents God as the most lovely, and hence encourages the greatest degree of this virtue in the worshipper, is the most conducive to religion—the best friend of man—the most honorable to his Maker.

A PROTESTANT BULL.

Mrs. Catherine Weatherwax, a member of Park St. Church in Boston, of which Rev. E. Beecher is Pastor, has been excommunicated, for some horrible crime—what it is, no one knows, except from what appears in the Bull. She is the wife of a foreigner, who, in consequence of building, became embarrassed and was thrown out of employment. Being in pecuniary misfortune, she was advised to apply to the Church for some relief. She did apply, and though, before their family misfortunes, she had contributed largely to the Missionary, Tract, Sunday School Societies, &c. her request was treated with cold neglect. So it appears from an account of her persecutions in the Commentator.

We copy a part of the Bull as a matter of curiosity. The orthodox have of late, had much to say of the exclusiveness and ecclesiastical assumptions of Catholics—

probably because they wish no competition in the work. The Pope never was more arrogant than to claim, what E. Beecher claims, to "PASS SENTENCE" on a fellow creature, "in the [profaned] name and by the authority of the Lord Jesus Christ."

"The church have felt themselves called on to pass upon you the sentence of excommunication, which was accordingly passed on March 4th, 1829, in the name and by the authority of our Lord Jesus Christ. We hope that you will be induced by this step of the church, to review all your past life, and to confess all of your sins before God, and implore of Him pardon for the sake of his Son. Rest not your eternal hopes on the sandy foundation of universal salvation, it will fail and leave you to final ruin. Think of the worth of your own soul and of those of your children, and seek a true and saving change of heart for yourself and for them. And may God grant that you may not persist in sin until final ruin come upon you, so that you cannot escape. In behalf of the church." (Signed) E. BEECHER, Boston.

To Mrs. Catharine Weatherwax, Boston."

CHRISTIAN EXAMINER.

The May No. of the Christian Examiner contains a Review of the Ancient and Modern Histories of Universalism, by Bro. Ballou, 2d, and Whittemore, which on the whole is an able article. In course of the Review, the writer takes occasion to notice the statement of the *Spirit of the Pilgrims* and others, that Unitarians as a body, being believers in the final happiness of all, are Universalists. The following is the manner in which he disposes of this declaration.

"Are the American Unitarians, as a body, Universalists, or inclined to Universalism? Having had considerable opportunities for ascertaining the state of opinion among this class of Christians, we answer, unhesitatingly, No. Accordingly in the works now under review, they are not claimed, or acknowledged as Universalists, though the English Unitarians are. Highly respected individuals amongst us, it is true, believers in the final salvation, of all mankind on the principles of Hartley, or Chauncy; any persons of this description must certainly find more sympathy with us, even on this particular subject, than with those who deny all retribution in a future state. Nevertheless the great body of American Unitarians do not hold this doctrine, and never did hold it, neither are they verging toward it. If any changes of opinion are taking place among the principal writers, or the junior ministers, they are of a kind to lead them away still further from the belief, that the time will ever arrive, when all mankind will be saved by an invincible necessity, or when those who have sinned, and those who have not, will stand on precisely the same footing. In thus disclaiming Universalism, and every modification of proper Universalism, as the belief of the great body of American Unitarians, we hardly need say that we yield to none in the unqualified aversion which we feel for the Calvinistic doctrine of hell torments. Probably a large proportion of those who hear it, never have a clear and vivid conception of what the doctrine means, or do not regard it as a reality, or soften it by some strange mental reservations. Considered, however, as literally true, and to be literally carried into effect, we look upon it, as beyond all question, the most horrible dogma ever conceived or uttered by man."

It is somewhat difficult to go through with these negatives and then understand any thing positive in the above. If the writer, in the use of the word Universalism means, what it does mean, a belief in the final deliverance of all men from sin and suffering, and an attaining unto goodness and happiness, then when he says, "the great body of American Unitarians do not hold this doctrine, and never did hold it," we do not, we cannot believe him; unless we discredit the declarations of almost every Unitarian with whom we have conversed on the subject. It is a notorious fact, that the great body of Unitarian laymen, at least, do disbelieve the doctrines of endless misery and of annihilation, and, as a consequence, cherish the belief of the final happiness of all. An attempt to make it appear otherwise we cannot regard as just or honorable.

Is the Reviewer afraid of the name of Universalism? and is this the cause of his disclaimer of "proper Universalism?" But what is proper Universalism? It is a belief in the ultimate holiness and happiness of all. And even he admits that "highly respected individuals amongst us, it is true, believers in the final salvation of all mankind." Other Unitarian writers have admitted that this is the belief of "the great body of Unitarians." Why then are they not, after all, "proper Universalists?"

He is careful, however, to have it understood, that Unitarians regard the orthodox notion of endless misery, "as beyond all question, the most horrible dogma ever conceived or uttered by man." So that he would not have liberal people break fellowship with Unitarians on account of their belief in endless misery as held by the orthodox. We hardly know where to find such men. They seem to claim the good will of all by being neither one thing or another—by disbelieving what you disbelieve, and saying little or nothing of a positive faith. It is no pleasure to us to speak in so plain terms of writers like the above. The great body of Unitarians we highly regard as men, and sincerely fellowship them as Christians. Some of them are, in respect to religion, the most tried friends we have. But we have no belief that they can justify the double dealing of which we complain.

[From the Christian Mirror.]

The Am. B. Society calumniated.—We have received a letter, complaining of calumnies detrimental to the A. Bible Society, which are propagated by the "Christian Intelligencer." The writer presumes that we have noticed them; but that we did not think it important to refute them. The truth is, we know not what they are; for we have not received a copy of the Intelligencer for more than six weeks certainly—and we think not for more than two months. We do not accuse the Editor of holding them back by design, as the failure may arise from causes for which he is not responsible; and though the circumstance looks rather suspicious, he will, perhaps, be able to offer a satisfactory explanation.

The Mirror containing the above accidentally came under our eye on Tuesday last, at a neighboring printing office, and is the first number we have seen for more than two months certainly—and we think for more than three months. We should infer from what the editor says above, that he continues to send the Mirror to us. Is this a fact? Let him look, if he pleases, to his direction book, and see if the name of our paper, to be sent either to Gardiner or Augusta, is on his list. The facts

are these; sometimes as we should think in January last, we noticed that the Mirror stopped coming to us. After waiting several weeks and finding that it did not come at all—it had always come regularly before—we concluded that the editor had determined to discontinue the exchange without giving us notice thereof, and we, at length, discontinued sending him the Intelligencer. If there is any thing strange or "suspicious" in this, the editor of the Mirror will now know how to account for it. We are very willing to exchange with the Mirror as long as he will exchange with us. From what the editor says above, we are inclined to the opinion, that the failure of his paper is a mistake, unknown to him, and that he is willing to continue the exchange.

We shall accordingly commence sending him our paper again this week, and if his reaches us next week, directed as heretofore, as we wish it may be, to Augusta, the place of the editor's residence, we shall send him ours regularly thereafter. We never have said any thing, we never shall say any thing, which we are unwilling the editor of the Mirror should see. But one article relating to the A. B. S. has appeared in the Intelligencer since his paper stopped coming and ours stopped going, and that was an article selected from a Boston paper, containing some extracts from a pamphlet entitled, "An exposure of the Rise and Proceedings of the American Bible Society during the thirteen years of its existence—By a Member."

This contained simply a statement of Facts, and if there was, as there was not, any "calumny" in it, it must be charged to the Member of the Bible Society who made the disclosures.

FIGURATIVE RESURRECTION.—AGAIN.

From Zion's (Baptist) Advocate of May 13. The figurative and the literal.—The use of figurative language implies, of course, the existence of the objects from which the figures are derived. The use of the term, death to denote a state of sin and distress, and of the term resurrection, to express a recovery from such a state, implies the reality of death and of a literal resurrection. The editor of the Gardiner Intelligencer intimates that the figurative interpretation of Rev. xx. 5th and 6th, which we quoted, two weeks since from Mr. Jones is a step towards a figurative interpretation of John v. 28 and 29. A careful examination of the two chapters will present the following circumstances of contrast between them.

John speaks of the First resurrection: Christ does not.

The words of John imply another resurrection afterwards; the words of Christ do not.

All the subjects of the resurrection described by John, are "blessed and holy," this cannot be affirmed to the subjects of the resurrection described by our Lord.

The language of John implies that the resurrection, to which he refers was to take place long before the end of the world: no such implication is contained in the language of Christ.

Over the subjects of the first resurrection the second death hath no power: this is not affirmed of all the subjects of that resurrection described John v. 28.

John's resurrection implies that those who "do evil" have no part in it: the contrary is affirmed of the resurrection of Christ.

Christ speaks of a resurrection from "their graves" no such characteristic is any where given of the resurrection described in the 20th chapter of Revelation. While John speaks of the subjects of the resurrection which he describes as one people, Christ distributes the subjects of the resurrection which he describes, into two very different classes, declaring that some shall rise to one destiny and some to another.

John connects with the resurrection which he described, holiness and blessedness, but our Lord connects damnation with the resurrection described John v. 29.

Though a change from sin and suffering to holiness and comfort, may be figuratively denominated a resurrection, a man must be strangely disordered in his spiritual vision to imagine that "resurrection to damnation," means such a change.

Our friend of the Advocate is an adept at evasion, no doubt. What is there in the above that has any direct bearing on what we said in this paper of the 7th inst.? Has he attempted to show that the resurrection spoken of in John v. 24—28 is not a figurative resurrection? the point to which we invited his serious attention. No—but he proceeds away about the fact, which no one ever thought of denying, that figures imply the existence of the object from which they are derived, and attempts to show, as if in opposition to us, though we never asserted the contrary, that Rev. xx. 5th and 6th, does not speak of the same resurrection as is described in John v. 24. His labor amounts to nothing—he fights shadows. Let him do, what we desired him to do, viz. notice the fact, that in connection with the resurrection described by our Lord in John v. 28, 29—"Marvel not at this," &c.) it is expressly stated, that "he that heareth my word, &c. is passed from death unto life," (verse 24.) in the same sense as that which is manifestly intended in verse 28. Let him notice, too, that "the hour" of the resurrection spoken of "is coming and now is when the dead shall hear the voice of the Son of God and live." Let him, we say, have the candor to notice these facts, and then have the fairness to tell us whether it does not appear most probable, to say the least, that (to use his own words when he gave the opinion of the "most eminent commentators" on Rev. xx. 5 and 6.) the resurrection spoken of in John v. does denote "a change of character and condition among the living." An attention to these facts, to excite which was the main object of our former notice of his remarks, he has very carefully avoided.—Do, friend Wilson, come to the point. And as a factious lawyer of this county once said to the court on the subject of a difficulty which the Judge declared he could not get over—"may it please your honor, if you cannot get over it, then crawl under it, and acknowledge your humiliation."

PROGRESS OF TRUTH IN THE SOUTH.

The following is an extract from a letter to the editor of the Religious Inquirer, dated Lawrence District, S. C. April 19, 1830. By it, it will be seen that liberal sentiments are desirably prevailing at the South.

"Our cause is growing fast in the Southern States. Orthodoxy begins to hide her hideous head, and is becoming quite mute. There are none but a few bigotted sectarians, who pretend to speak against liberal sentiments. All we want is a preacher, to set all to thinking for themselves. I rejoice to hear of the prosperity of the true Zion, through the United States. "Truth is mighty, and will prevail. Go on, my dear Sir, never desert your present post. Though

Scepticism seems to make rapid strides, you will recollect, that "life and immortality were brought to light" only through the mission of Jesus Christ. If we lose sight of this best of all Heaven's gifts we are miserable in time, at any rate. Who would wish to live in this world of cares, and at death become extinct?

Yours with due respect. A. P."

ADMISSION.

The Reviewer of the Histories of Universalism in the Christian Examiner, of whose article mention is made in another editorial article on this page, after referring to the age in which Le Clerc lived, says:

"Since that time the doctrine of the proper eternity of hell torments, has been gradually fading away before the progress of civilization, and biblical and theological science, until at length, among the continental Protestants of all denominations, it may be accounted an universally exploded dogma."

He also says:

"The evidence is decisive, that the Universalists, as a sect, are rapidly spreading in every part of the United States."

On this subject he, and the writer in the *Spirit of the Pilgrims*, whose positions relating to Unitarians he endeavors to resist, are agreed. The latter says:

"There can be no doubt, that Universalism is to be the prominent heresy of our times."

Openly advocated by many, embraced and connived at in secret by not a few, backed up by learning, wealth, station and influence, it has grown and flourished."

Aye, it will grow and flourish as long as civilization progresses, and biblical and theological science is encouraged. The time, we trust, is not far distant when Protestants of all denominations in this country, will follow the example of the European Christians, in giving up the absurd dogma of endless punishment.

A FIGURE.

A correspondent of the Evangelical Magazine, says that the circulation of a few Universalist papers in places where orthodoxy predominates, is like opening day-light upon a nest of owls—it always sets them screaming.

The Universalist Convention of the State of New York met in Utica on Wednesday of last week.

"The Southern Association of Universalists" will be convened in Berlin, Conn. on Wednesday and Thursday, the 9th and 10th of June next.

NEW SOCIETY.—A Universalist Society was formed in Littleton, Mass. on the 19th ult. Dr. P. Kittredge was chosen Moderator; C. Hartwell, Clerk; H. Hoar, P. Kittredge and J. Sprague, Society's Committee, and J. W. Drew, Treasurer and Collector.

The Unitarian Society in Chelmsford, Mass. have, with becoming liberality, voted unanimously, that the Universalist Society should have the use of the Meeting house a portion of the time during the current year. This is practical, not merely professed, liberality. We hail every disposition of mutual accommodation amongst different sects as the prelude to a better state of religious feeling.

Dr. Brooks has been again re-elected member of the Massachusetts Legislature by the town of Barnardston, notwithstanding the influence which is said to have been exerted by the orthodox in Boston against him.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

SHORT SERMONS.—NO. 18.

TEXT.—"At the last it biteth like a serpent, and stingeth like an adder."—Proverbs xxiii. 32.

The serpent and adder generally produce a startling disgust to those who meet with them. Their bite and sting are terrible to people. The wise man speaks of them as though they inflicted a mortal poison. These hurtful creatures are frequently mentioned in the holy Scriptures. Bad men are compared to them. And their evil practices are represented as bringing upon them miseries like the bite and sting of these venomous reptiles.

The excessive use of strong drink is compared, in its effects, to the bite of the serpent and sting of the adder. The wise man asks, "Who hath we? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eye?" The answer follows. "They that tarry long at the wine: they that go to seek mixed wine. Look not upon the wine, when it is red, when it giveth his colour in the cup, when it moveth itself aright: At the last it biteth like a serpent and stingeth like an adder."

How debasing is the habit which turns a man, made in the image of God, into a beast! What more mortifying to friends, than to have those whom they used to respect and love, unman and degrade themselves into fools or madmen! How disgusting to the loving companion and children to perceive their guide and supporter turned into a loathsome, stinking drunkard! The once kind father, perhaps, become a profane, abusive, hard-hearted tyrant! What satisfaction and comfort can be taken by the moral and virtuous, in the company of such filthy swine!

Intemperance is an evil very common in our country. After all the exertions made, still many are in bondage and slavery; far worse than Egyptian bondage, and negro slavery. For they are conscious to themselves that they act a foolish and destructive part, against their own best interest and happiness.

How many millions of dollars are worse than thrown into the sea every year in our country, in purchasing the serpent which in the end will bite them to death? Only suppose one in ten in the daily use of strong drink, what a vast sum it will amount to in a year. Suppose the whole number of people in the United States to be ten million, and then one million take six cents worth of some kind of intoxicating drink in a day, and it will cost them more than twenty dollars a year; which will amount to more than twenty million dollars for the whole people.—Twenty million dollars will weigh more than six hundred and sixty tons of silver, which will take as many wagons to carry it. What a long string of wagons! And all this to buy a stinging adder, which will poison a million persons, make them mad or silly, and bring them to an untimely grave! But is there not more than one person in ten who uses strong drink to excess, and their ultimate injury?

What will happen to the other nine millions of people in the United States, who we will suppose make little or no use of strong drink? How will they live? How can they

take comfort? How can they do their work? How can they cheer their spirits, keep from taking cold and escape disease?

But some will comfort themselves with the notion that we have but very few drunkards in Society, and they are despised, so that few will follow their example. Allowing that there are but few who are noted drunkards, yet are there not many even of the young drink? Is not the army of drunkards recruiting so fast that we have reason to be alarmed for our country? Are not many temperate people beginning to taste a little, and a little more, so that they begin to hanker after the serpent, so as to play with it a little, though they do not intend to let it bite them?

Do not many persons in all our towns come to the poor house for support by means of strong drink? If not by their own excesses, yet by the excesses of those who were bound to provide for them? Do not the intemperate who are supported by the town make slaves not only of themselves to their appetite, but make slaves of their temperate neighbors who support them? Why should not such people as are getting into the road of ruin be put into the state's prison and kept at work moderately, without strong drink, to maintain themselves, and save whatever they possess for the good of their temperate wives and children, or other temperate connexion?

Do not many take to those courses which bring them to penitentiaries and prisons through the influence of idleness and intemperance?

Cannot most of the crimes which are committed in our land be traced to the free use of strong drink? What a vast sum is lost by bad bargains, loss of employment, loss of character, loss of peace, loss of friends? How many once honorable and useful men have fallen into intemperate habits, and sunk to poverty, contempt and wretchedness! This insidious enemy has flattered and deceived, wounded and captivated, not a few of the professed servants of Jesus Christ.—He has entered the holy place of the church and house of God. He has cast down many wise and strong men. He has turned many of the most eminent for talents and learning into objects of pity and neglect; of pity for their debasement, and of neglect for their unfaithfulness. What trust, what confidence can be placed in a man, who will not take care of himself?

Both sacred and profane history records the ruin attendant on excess of riot. Some of the best of men have been overtaken by this tempter. But no good man ever lived long in the practice of excess of wine.

Benhadad lost his army while drinking himself drunk with his officers. And Balshazzar his kingdom while with his lords in a similar manner. And the same is recorded of Alexander the great.

Our Saviour mentions those who would drink with the drunken, till they should be cast asunder and have their portion with hypocrites.

Paul cautions his hearers against drinking wine to excess.

The virtuous heathen were temperate persons. Who can choose an intemperate servant, agent or ruler to transact his business? Who wishes for the society or the service of people under the influence of strong drink? Some may plead that strong drink is necessary as a protection against sickness and disease. But should a physician or a nurse make free with ardent spirits because they attended on the sick would they not be in danger of acquiring a habit destructive to their usefulness and skill? Who would put confidence in such persons when they were sick?

Dr. Rush and other distinguished physicians have expressed very decidedly their opinion against the necessity or use of strong drink as a protection in such cases. Nourishing food and drink with proper cleanliness and care are a better preservative.—There are multitudes of persons who wait night and day upon the sick who do better without than with intoxicating drink.

The same is true with respect to laboring men in heat and cold; multitudes endure fatigue and hard labor better without than others can with ardent spirits.

Franklin proved this while toiling with fifty men who used their strong drink, and he only pure water.

Gen. Morcau, with his army in Italy proved the same to be true.

No man can endure hardship better than the Russian Soldiers and common laborers, or the Indian warriors, and they make no use of strong drink. Strong drink has wasted away the natives of the forest more rapidly than any other means.

How many thousands every year are hurried to a premature grave by this destructive, slow poison!

Violent disease with derangement brought on by intemperance are frequent in all our towns, which soon sink the wretched victim in the grave.

How many wasted estates, ragged children, shattered houses, dejected families, wives and mothers, stupid husbands and silly fathers are made by the habitual use of the intoxicating draught. Men lose their characters and sink into disgrace; their minds become debased, brutish, and corrupt; their bodies a loathsome mass of living corruption; their breath offensive to all within their reach; their looks disgusting; their conversation silly, provoking, blasphemous and filthy; their friends ashamed and mortified; their company avoided by the virtuous and respectable; their names a reproach; their persons bear the mark of the voluntary beast and demon. Such is often the fatal effects of early drinking in the youth, and in the morning, till at last the serpent and adder bites and stings the poor wretch to death. He is a wise youth who avoids the cup and the company of the drunkard: who walks with the wise and temperate, that he may be wise, beloved and happy.

[For the Christian Intelligencer.]

THE MERCHANT OF SYRACUSE.

When Syracuse was in its glory, there was one Bellarius, a foreign merchant, who, by the course of his business, had amassed great riches; and who at the same time was so circumspect in all his ways, that even the eye of an emissary of the office could find nothing of which to accuse him to the tribunal. Thus of which to accuse him to the tribunal. Thus he lived in reputation and affluence for many years to the great impatience of the holy inquisitors, who could find no plausible pretence by which they might fling his substance with their rapacious talons.

Bellarius had an only child, a lady about seventeen. Her person was the perfection

symmetry, and her mind a copy of the great virtue. By her they found means to accomplish their purposes, and bring ruin on the unhappy parent. The retired, to peaceful repose, were one day alarmed about one in the morning, first the approach of a coach, and then by a rapping at the gate. Bellarius from within asked, "Who is there?" Was answered, "The holy Inquisition." Down stairs he flew to the gate, in obedience to the summons of darkness. Understanding that he came for his daughter, in further obedience to those leaders of the church, he went himself up to her chamber, brought her down trembling as she was, and delivered her into the hands of the horrid ravishers, who carried her off to the seraglio in the office of the inquisition, where for the present we leave her, through fear of death, seduced from her return to the unhappy, disconsolate father.

Distressed and comfortless, Bellarius remained at home; forsook all company, and conversed only with the various cogitations of his own foreboding mind. At one time, he conjectured that his hapless daughter in some inadvertent moment, might have blasphemed, either the word in virgin Mary, or the great high priest of Rome, or the holy scriptures, in which case, he gave her up for lost, and doomed her to fall a sacrifice. Yet he could scarcely forgive the rigor of that religion, which had in such a merciless manner ravished her from his fond embraces.

It was not long after this, an American merchant, said to be newly arrived in Syracuse, called on him, under pretence of buying a large assortment of goods. Generous and unsuspecting, Bellarius bid him welcome to his house during his stay; which he, after some seemingly modest apologies, thankfully accepted. The pretended American, perceiving Bellarius to eat but little at supper, and now and then inadvertently to let slip a sigh, took occasion to rally him in a friendly manner, as if troubled with the hypo, advised him to cheer up and hope for better times.

Bellarius having but little relish for a jest, seriously replied—No, Sir, the hypo is not my present disease, neither have my affairs in trade taken an adverse turn; and yet there is one thing that gives me great distress.—The friendly American was now more importunate to know his grief, that he might at least sympathize with him in his affliction. Little suspecting that he was conflicting with priestly subtlety, he thought he might safely divulge his circumstances in the generous bosom of a merchant. He replied, "Sir, I suppose you are a stranger in Syracuse; as such, let me advise you, as you value life and liberty, to be careful of your words, and every part of your deportment, during your abode; for this is a place of danger. I have, Sir, one only daughter, the perfect image of her lovely mother, whom I had the misery to bury a few months ago. I know not by what temptation, but my poor girl has said something dishonourable, either of the lady of Loretto, the holiness the pope, or their lordships the inquisitors, for which she is imprisoned in the holy office, and I suppose must answer it with her life."

"Oh, Sir, I hope not," said the American; "the lady's youth will intercede for her, and after some gentle admonition, your daughter will be returned to the house of her father." "Ah, Sir!" rejoined disconsolate Bellarius, "I cannot but fear that her youth and beauty are her greatest enemies and accusers. These are qualities capable of impressing the heart even of an inquisitor. If this is the case, my poor daughter is already dead or debauched. Or should it happen that any thing has been alleged against her religious conduct, there are instruments enough in the inquisition, and their lordships want not skill to use them; instruments sufficient to make a helpless virgin confess that, which never entered her thoughts: So that, at all events, her death or dishonor is ensured. No, Sir, it is not possible for me to hope for better, seeing the least hint thrown out against the inquisition, is condemned as unpardonable blasphemy."

It was not long after this discourse, before the American forged a necessity of going out; went straight to the inquisition, and made information, being a Jesuit, disguised as a merchant; and that very night a coach was sent to conduct Bellarius to the cells of their dreadful prison. Next day his effects were seized by order of the holy fathers, who now rejoiced that at last they had grasped the long wished for prey. Confined in an abominable cell, he was greatly annoyed by vermin; and, being divers times examined by torture, he died with grief for his daughter, who, as she could never freely yield to the embrace of those murderers, in a few months tired their patience. Then one of their sanctified ruffians, first murdered her, and then burned her to ashes in the dry pan.

Selected by B. F. W.

[Selected for the Christian Intelligencer.]

READING CONTROVERSIES.

When we take a book into our hands, wherein any doctrine or opinion is printed in a way of argument, we are too often satisfied and determined beforehand whether it be right or wrong; and if we are on the writer's side, we are generally tempted to take his arguments for solid and substantial; and thus our own former sentiment is established more powerfully, without a sincere search after truth.

If we are on the other side of the question, we then take it for granted, that there is nothing of force in these arguments, and we are satisfied with a short survey of the book, and are soon persuaded to pronounce mistake, weakness, and insufficiency concerning it. Multitudes of common readers, who are fallen into any error, when they are directed and advised to read a treatise that would set them right, read it with a sort of disgust which they have before entertained; they skim lightly over the arguments, they neglect or despise the force of them, and keep their own conclusions firm in their assent, and thus maintain their error in the midst of light, and grow incapable of conviction.

But if we would indeed act like sincere searchers of the truth, we should survey every argument with a careful, unbiassed mind, whether it agree with our former opinions or no; we should give every reasoning its full force, and weigh it in our sedate judgment. Now the best way to try what force there is in the arguments which are brought against our own opinions, is to sit down and endeavour to give a solid answer, only one, to every argument that the author brings to support his own doctrine; and in this attempt, if we find there some arguments which we are

not able to answer fairly to our own minds, we should then begin to bethink ourselves, whether we have not hitherto been in a mistake, and whether the defender of the contrary sentiments may not be in the right. Such a method as this will effectually forbid us to pronounce at once against those doctrines, and those writers which are contrary to our sentiments; and we shall endeavour to find solid arguments to refute their positions, before we entirely establish ourselves in a contrary opinion.—Watts. B. F. W.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MAY 21, 1830.

We understand that the State Loan of \$25,000 which has been advertised for by the Secretary of State towards the erection of the public buildings at Augusta, has been negotiated at an interest of 5 per cent.

Since the introduction of Steam boats into England but one boat has burst her boiler. Immediately after this accident Parliament passed a law requiring certain qualifications in the officers of the boats, since which time no disaster has taken place. The many Steam Boat accidents in the United States the present spring, have induced Congress to take the subject up. A bill is now before that body, providing that no boat shall be registered or licensed, unless a skilful engineer make oath that it is properly and safely constructed in every respect and shall testify how long the boilers have been in use; which certificate shall be posted in the cabins of all boats. An inspection of the boilers shall be made every six months, and reported to the licensing officer. When a boat stops, a portion of the steam shall be allowed to escape, and the works kept in motion.

It is expected that Congress will rise about the 31st of this month. So much has been said in order to the finishing of any business, that we confess we have had neither time nor patience to wade through the deliberations of that body to find all of what has been done—no doubt many important subjects have been acted upon.

The Legislature of Connecticut have before them a religious freedom bill—placing all sects on the level. This bill is the fruit of the unconstitutional and absurd decision of the Supreme Court of that State refusing the right of Universalists to give testimony under oath.

We understand that the circumstances which took place last Sunday in Waldeboro', Br. Pitkin having an appointment to preach in the Meeting-house in that town, were very similar to what occurred three weeks before, when we were there. Mr. P. was forbidden to preach in the house—nevertheless as soon as Mr. Mitchell's services closed, he proceeded with his exercises.

THE NOMINATIONS AT WASHINGTON.—The Senate spent nearly the whole of Monday the 10th inst. in the consideration of executive business. Amos Kendall was confirmed in his office of fourth auditor, by the casting vote of the Vice President. M. M. Noah, surveyor of the port of New-York, was rejected, 23 to 23. The nomination of Moses Dawson to the office of receiver of public moneys at Cincinnati, in the State of Ohio, and J. B. Gardiner to be Register of the Land Office, at Tallinn, in the same State, were rejected by large majorities.

A premium of FIFTY DOLLARS is offered in the New York Observer for an original tract which shall be deemed the best adapted to get up a revival of religion in Colleges so as to make proselytes of the students to orthodoxy.

The work on the State House, now erecting in Augusta, progresses desirably. The second story is commenced upon. The whole exterior is of hewn granite of the most elegant quality, and dressed in the neatest manner. The length of the building is 138 feet.

Origin of the names of Wines.—Our mountain wines are brought from the mountains around Malaga; Muxadine is a French wine, chiefly produced in Provence and Languedoc; Port derives its name from Oporto, or Porto, a handsome town in Portugal; Hock, or Hockamere, is mostly made in Hockheim, a village not far from the city of Mentz, on the Rhine; Tent is tinto, tinged, or red wine; Sherry is derived from Xeres situated in the south of Spain; Malmsey comes from Malvasia, in Peloponnesus. The wine was afterwards produced at Alicante, the Canaries, and Madeira. Sack is a corruption of sec, signifying dry, the wine being made from half dried grapes; it is mostly brought from the Maderia Island, and from Palma, one of the Canaries. Claret, pale red, is a name given by the French to wine of a clear transparent color; Shiraz is so named from Schiras, or Shiraz, a city of Persia, called the Athens of Persia; Tokay is brought from a town in Upper Hungary of the same name.

A letter from Rio Janerio mentions that the funeral of Mr. Taylor was attended by an immense concourse of people, and the Emperor had his body conveyed to the burial ground in one of his own state carriages and six, accompanied by twelve outriders in the imperial livery. The pall bearers consisted of the Minister for Foreign Affairs, seven Foreign Ambassadors in their state dresses, and the body was proceeded and followed by upwards of sixty carriages. The British Admiral proceeded by water with twelve cutters, each bearing the American flag at half mast.—N. Y. Gaz.

Coffee.—It is estimated that in 1828, there were consumed in the United States, 39,156, 733 pounds of coffee, yielding a duty, at five cents the pound, of \$1,957,836. The bill which has recently passed the House of Representatives, will make a saving to consumers, in this article, of \$1,174,701. In 1832, a further reduction is contemplated of 391, 567 dollars. This measure, by rendering this article cheap will indirectly tend to the promotion of temperance. Coffee is one of the best substitutes yet found for ardent spirits.

University of Maryland.—The Trustees of the University, at a meeting held on the 3d inst. elected to the Chair of Anatomy Dr. John D. Wells, of Bowdoin Medical College, (Me.) This gentleman was appointed last autumn by the Trustees to perform, for the then approaching session, the duties attached to that Chair; and gave, we understand, very general satisfaction.—Balt. Pat.

[From the Harrodsburg (Ky.) Watchtower.]

A Curiosity.—A gentleman informed us a few days since, that a day or two previous, while in pursuit of wild turkeys in Hart county, Ky., in company with a friend, they discovered on the summit of a knoll or elevation, a large hole that would admit a man's body without much difficulty. Curiosity led them to make preparations for descending into it, and after the necessary preparations, and having obtained lights and other company, they did descend, and at the depth of about sixty feet, entered a cavity or room apparently cut out of solid rock (through which they had passed for many feet,) which appeared to be 16 or 18 feet square.

Our informant was the first person who entered the subterraneous room, and he said he was not a little surprised, that the first object that met his eyes was a human skull with the teeth all in it. Upon further examination it was found that the whole place was filled with human skeletons of men, women and children. Except immediately under the small aperture through which they descended, the place was perfectly dry, and the bones in a state of great preservation. An entire skeleton of a human body was obtained. They concluded to examine how deep the bones laid, and penetrated through them in one place between four and seven feet, but found them just as plenty as at the top, but there seemed to rise an offensive effluvia, as they began to come to where it was a little damp.

There was no outlet to the room, and a large snake which they found there, and which appeared entirely docile, passed around the room several times while they were in it.—It is a subject for the speculation of wise men and philosophers, as those who visited it can have no conjecture as to the cause of this singular habitation or charnel-house of human remains.

From the articles of impeachment exhibited against Judge Peck, the Philadelphia Journal makes the following summary of the charges against him.

The accused is Judge of the District Court of the United States for Missouri. In December 1825, a suit was tried before him to settle certain public land claims, which he decided against the claimants, who appealed to the Supreme Court, of which appeal the Judge had notice. In March 1826, Judge Peck published in the Missouri Republican his judicial opinion delivered in the case, which Mr. Lawless, the claimant's counsel, criticised in the Missouri Advocate, and alleged that the opinion contained errors of doctrine and fact. This publication was signed "A Citizen." At the sitting of the Court in April 1826, upon the assumption that Mr. Lawless was responsible for the article, and was guilty of a contempt, Judge Peck caused him to be arrested on an attachment, sentenced him to an imprisonment of 24 hours, and suspended him from practice in the Court, for eighteen months, which was immediately put into execution.

NASHVILLE, Tenn. April 27. Another Steam-boat disaster.—On Friday last, as the Steam-boat Tally-Ho, Turner master, was proceeding down the Cumberland, near Dover, one of her boilers burst, killing a sailor and a negro, and so terribly burning the engineer, Mr. Shurdevant, that he died in a few hours after. We understand that the boat had just received a supply of wood, in the act of putting off, and the engineer about to let the steam upon the engine, when the cap of the boiler which appears to have been very imperfectly made, was forced off, projecting the boiler in the rear where it confined the engineer, burning him fatally.

FRESH WATER FROM SALT.—Mr. Josiah Foster, of Brewster, has invented and made a Distillometer, for the purpose of extracting fresh water from sea-water, and brought it to such perfection, that by a very simple process, and trifling expense, good water, as palatable and soft as spring water, can be produced. Vessels with the use of the Ometor, can obtain about two quarts of good fresh water per hour with but little more trouble than to draw it from their water-casks. The apparatus is compressed into a small compass, which renders it portable and but little in the way when in use. Pure water can be obtained by this instrument from almost any liquid.—Barnstable Jour.

A BALLOON, made of gold beater's skin, imported from Paris as a model for the use of Amherst College, was sent up from Amherst on the 11th inst.; but at the height of several thousand feet, escaped from the cord to which it was attached. If any individual should discover it after its descent, it is presumed it will not be considered as private property; and it is hoped that any information concerning it, will be communicated to E. Hitchcock, Professor of Chemistry and Natural History, Amherst College.

Editors of papers will confer a favor by the insertion of this notice.

It has been asked, in one of our papers, why the city of Boston should send so many more Representatives into the legislature this year, than they have done for several years past? We answer, it is the Valuation Year; and as the property of the State is valued in the several counties, so will be the proportionate assessments of the public taxes, for the next ten years. It is therefore an object of the Bostonians, who form a whole county, excepting the small town of Chelsea, to see that they are not "doomed" in a larger amount than they ought fairly to bear.

Effects of early education.—Lady Raffles in her memoir of her husband, Sir Stamford Raffles, mentions the remarkable fact, "that two young tigers and a bear were for some time in the children's apartments, under the charge of their attendant, without being confined in cages; and it was rather a curious scene to see the children, the bear, the tigers, a blue-mountain bird, and a favorite cat, all playing together—the parrots' bill being the only object of awe to all the party."

Sea Serpents.—A correspondent of the Savannah Georgian, writes from Darien, that a marine monster, with a smaller one in company, had been seen in the waters adjacent, which was supposed by some of the piscatory cognoscenti to be the same prodigy described by Captain Delano. It had however no humps, cranialion or seahorse-like. It was very like a whale, and in fact there was no doubt of his being one of the grampus breed.

By the will of Judge Washington, recently deceased, he bequeathes a bust of the celebrated Paul Jones, to the Alexandria Museum. This bust was bequeathed to Judge W. by his uncle, Gen. Washington, who considered it a most excellent likeness. It was taken in Paris, a short time before Jones' death, by Houdon, and bears his seal on the back as a proof of its correctness, and was presented to Gen. Washington by Gen. Lafayette.—Carolina Gazette.

In Marion County, Ohio, recently, three young men, brothers, were to clear out a well. One went down first, and suddenly fell;—the mother, supposing he had slipped, sent down her second son to his relief; and he also falling, she sent the third, who fell also! On assembling the neighbors, it was ascertained that the well was so completely charged with carbonic acid gas that a lighted candle was extinguished within six feet of the surface.

We learn from the N. Y. American that a Miss Smock, of New Jersey, has recently recovered a verdict of \$4000, against David Williamson, for slander. Mr. Southard, late Secretary of the Navy, distinguished himself as counsel for the plaintiff.

Havana.—Dates to April 18, have been received at Baltimore. The Brandywine, Capt. Ballard, was to sail 18th ult. for Vera Cruz to return in about six weeks to the U. S. The Shark sailed 16th for Pensacola, with Captain Latimer, a passenger, who is on his way home after a long period of arduous and useful service in the Grampus. The conspiracy has not been exaggerated, nor have the persons arrested been liberated.

A gentleman called at the house of an honest old lady, for the purpose of collecting a small debt. Not recollecting the amount he promised to send his bill that evening. The old lady, supposing he meant his son William, replied, "Oh la, our Sal never set up with any body yet but Bill's a clever fellow, and she may build a fire in 't'other room."

It is stated that upwards of 50 vessels, which sail from Boston, have no ardent spirits on board. Forty have been entered at Charleston, S. C. on the same plan. Vessels, without spirits, are said to have been fitted at Nantucket, New Bedford, &c. for whaling voyages.

James H. Dyson has been held to bail in \$2000, in Madison county, Penn, for shooting and killing Wm. Birdsong, one of a band of Ruffians, who went to his house at night, "to crowskin to death or shoot" him, killed his house-dog, and fired two or three shots at the house.

A steam-boat has been established to run through the Dismal Swamp Canal. Her paddles are at the stern. She is to ply as a packet between Norfolk and Elizabeth City.

The Connecticut State Prison made a profit last year of upwards of \$5000. This must have been rather from gain on the labour, than saving in the expense of support.

Some Georgians and Carolinians have had a fight on the Cherokee Gold lands, about the right of digging. One man was killed and several wounded. The Georgians were victorious.

In 1827, the quantity of sugar raised in Louisiana was 87,965 hbls. and of molasses 39,874 hbls. The greatest quantity was raised in the parish of St. Charles; the least, in Point Coupee.

In Connecticut there are 171 Clergymen; 268 Lawyers; 282 Physicians; and 985 Justices of the Peace.—The number of towns is 139, and the probable number of inhabitants 300,000.

A schoolmaster said of himself, "I am like a hound, I sharpen a number of blades, but I wear myself out in doing it."

The Natchez Galaxy of the 15th April says:—The steamboat William Tell recently burst her boiler near the mouth of Red River, and sunk. Boat and cargo entirely lost.

Samuel H. Jenks, editor of the Boston Bulletin, has been appointed Clerk in the Department of State, by Mr Van Buren.

A writer in the New Orleans Argus of the 12th ult. states that there are now employed about three millions of dollars of capital, in steamboat property, on the waters of the Ohio and Mississippi.

A Brunette Bride.—A daughter of Christopher, late President of Hayti, is shortly to be married to a Prussian Colonel, now at Dresden; she is represented as a very accomplished young lady, and her complexion of the purest jet black.

A Covered plank bridge has been completed across the Connecticut, below Charleston, connecting that town with Rockingham, Vt. The depth of water is said to be 26 feet, making the piers about 50 feet. The bridge cost about 10,000, and is free to travellers for the present.

The Hon. James Buchanan and the Hon. Geo. L. Leiper, who represented in congress the district composed of Lancaster, Chester and Delaware counties, Pennsylvania, have declined a re-election.

A young man died recently at Sunbury, Pa. in consequence of having eaten some apple sauce which had been kept in an earthenware crock, or jar.

A Roman Catholic Church is about to be erected at Harper's Ferry, Virginia. A Church "for all denominations," is about to be erected in the same place.

A Public dinner has been given to Mr. Poinsett, in Baltimore. Commodore Porter was present.

The trial of Judge Peck, of Missouri, is postponed to the next session of Congress. Mr. Wirt is engaged as his counsel.

A bedstead is exhibited in New York, the sacking of which is tightened, according to the weight upon it.

William B. Giles, late Governor of Virginia has been elected a member of the House of Delegates of that State.

The bank of the Northern Liberties, Philadelphia, has declared a semi-annual dividend of fifteen per cent.

The U. S. officers in Newport, R. I., propose to publish a newspaper to be called the Military Gazette.

The Rev. Lot Jones will be instituted Rector of Christ Church, Clappville, on the 3d of June next.

A young widow, fourteen years old, has been committed to the N. Y. House of Refuge for a misdemeanor.

Roses and Onions.—A German gardener, declares that he has found by experience, that an onion of the largest kind, planted near a rose-bush, gives a more agreeable and exquisite perfume to the roses.

The Cars are about to commence running on 13 miles of the Baltimore Rail Road.

NOTICES.

The Free Meeting House at Richmond Landing, will be dedicated on Thursday the 27th inst.

Rev. G. Bates will preach in Br. Whitman's Hall in North Turner, on the 6th of June, from Luke xii. 27. The Editor expects to preach next Sunday in Winslow; in a week from that day, in Bowdoinham.

MARRIED.

In Augusta, on Monday morning last, by the Rev. Mr. Tappan, Frederick A. Fuller, Esq. to Miss Catherine M. Weston, daughter of Hon. Nathan Weston, Jr. In Norridgewock, Rev. Francis Drew to Miss Flavilla Dinamore.

In Portsmouth, Dr. Ezra Carter, of Concord, to Miss Abby T. Clark, of P.

In Hampden, Mr. Benjamin W. Smith, of Truro, Mass. to Miss Priscilla N. Hopkins, of the former place.

In Bath, Capt. Samuel Swanton to Miss Ann Maria D. Robinson.

In Millbury, Mr. Solomon W. Bates, of Norridgewock, to Miss Mary Ann S. Neil, daughter of Col. J. G. Neil, of the former place.

In Bangor, Mr. Samuel Eastman to Miss Harriet Holmes, of Monroev.

In Kennebunk, Barnabas Palmer, Esq. to Miss Sarah Grant.

In Kittery, Mr. Alpheus Dearing to Miss Hannah B. Hutchins.

In Cushing, Capt. John Sizaker, formerly of Nantucket, to Mrs. Sarah Wilson, of Warren.

DIED.

In Unity, Mrs. Judith M. Morse, wife of Retier P. Morse, formerly of Haverhill, Mass. aged 24. In Wiscasset, Mr. Barnabas Sullivan, a Revolutionary soldier, aged 72.

In New Gloucester, Miss Charlotte, daughter of Mr. Thomas Wharf, aged 16.

In Newburyport, James Prince, Esq. late Collector of Newburyport, aged 70.

Another Revolutionary worthy gone.—Died in Buxton, on the 30th ult. Capt. JABEZ LANE, aged 88. He entered the revolutionary army in the summer of 1775 in the capacity of 2d Lieut. In 1776 he was in the army under the command of Gen. Washington, when New York was evacuated by the American troops, and bore a part in the action at Harlem and White Plains, and in the capture of the Hessians at Trenton. In the spring of 1777 he received a captain's commission and at Fort Mifflin, joined the army, then on its retreat from Tidewater, and took command of a company in Col. Nixon's regiment. The regiment to which he was attached bore an active share in all the actions which preceded the capture of Burgoyne. Capt. Lane continued in the service until 1780, when his domestic affairs requiring his attention, and believing that the independence of his country was virtually accomplished, he requested a discharge. During this period he was engaged in much active service and no officer of his grade bore a higher reputation for bravery and military skill. Although he took part in many engagements, Capt. Lane had the good fortune to escape from them all without a wound. His company when it left Long Island numbered 120 men, but the battles of Harlem, White Plains and Trenton, and the sufferings of the retreats through the Jerseys, reduced it to 20. After he retired from the service, he resumed the business of a farmer, and continued in that peaceful and respectable occupation through the long remainder of his life, sustaining to its end the character of an industrious, intelligent and upright citizen. His latter days were cheered, in some measure, by the tardy justice of his country, having awarded him a pension—and he went down to the grave full of years and of honor. It may perhaps not be amiss, to mention that at the commencement of hostilities, two brothers of Capt. J. Lane also entered the service of their country; one of them as Captain and the other as first Lieut. of the same company with the subject of this brief and imperfect notice, they having enlisted the whole company by their own efforts.—Com.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.

Thursday, May 13—Sch'r. June, Orr, Boston; Ann, Foster, Salem.

Saturday, May 15—Sloops Alexander Bennett, Sandwich; Susanah, Bourne, do.; Deborah, Burgess, New Bedford; Franklin, Wing, New York; Orbit, Phinney, Falmouth.

Sunday, May 16—Sch'r. Oakland, Tarbox, Boston; Brilliant, Bliss, do.; Elizabeth, Maroon, do.; sloops Eunice, Perry, Nantucket; Magnet, Perry, Sandwich.

Monday, May 17—Sch'r. Three Sisters, Philbrick, Salem; Wm. Barker, Rollins, Medford; sloops Primus, Puffer, Salem; Hero, Gould, do.

Tuesday, May 18—Sch'r. Mial, Weymouth, Salem; sloop Delight, Phinney, New Bedford.

SAILED.

Saturday, May 15—Sch'r. Liberty, Blanchard, New Bedford; sloop Pacific, Walit, Boston.

Sunday, May 16—Sch'r. Pilot, Carter, Norwich; Ann, Foster, Salem; sloops Boston Packet, Wells, Sandwich.

Tuesday, May 18—Sloop Betsey, Orr, Salem.

Wednesday, May 19—Sloop Orbit, Phinney, Falmouth.

MAINE MILITARY ROAD.

SEALED PROPOSALS will be received by the subscriber until the fourth day of June next, for constructing the remaining part of the Military road from Matamoras to Mars Hill, being a space of forty-two miles. The first eighteen miles will be grubbed and cleared of timber, rocks, &c. &c. ready to commence turnpiking by the first day of July next, and will be let out in sections of three miles each. The remaining twenty-four miles is partially grubbed, and will be let in sections of two miles each. The whole to be completed by the first of November next.

For particulars respecting the kind of road, &c. &c. persons are referred to my advertisement in the Bangor Register and Eastern Republican, published at Bangor, the Eastern Argus published at Portland, or to the subscriber at this place.

CHARLES THOMAS, Superintendent of the M. M. Road, Bangor, May 12, 1830.

SALE AT AUCTION TO-MORROW.

Will be sold at Public Vendue at A. Muzzey & Co.'s Store, in Gardiner, on Saturday the 22d of May, inst. at 10 o'clock in the forenoon, sundry demands in favor of AARON P. CLEVELAND, against various persons, viz:—

One Note vs. Rowell Whittemore, Amount due, \$5.51	
One " " Jacob Hall, " 4.47	
One " " Samuel Call, " 11.98	
One " " Israel Damon, " 27.48	
One " " Daniel Brown, " 14.61	
One " " Ebenezer Merrill, " 3.39	
One " " John Severs, " 2.63	
One " " Ebenezer Merrill & Heary Glass, 4.74	
One Execut'n. Thomas Lewis, " 44.83	
One " " Joseph Woberton, " 47.82	
One " " Jesse Comer, " 46.62	
One " " Jabez Springer, " 26.29	
One " " William Robertson, " 9.94	
One " " Daniel Brown, " 23.30	
One " " Charles Moore, " 7.51	
One " " Thomas Cato, " 21.80	
One " " John Keenan, " 11.77	
One " " Simon Lawrence, " 9.12	
One " " Thomas Edgewood, " 9.66	
One " " James Moore, " 10.24	
One " " John Blake, " 17.45	
One " " Levi Atkins, " 9.19	
One " " Caleb Taylor, " 17.52	
One " " Thomas A. Cowan, " 112.43	

Also, a Lot of Land containing about sixteen acres, situated in the back part of Gardiner, and bounded as follows:—Northerly by land of Robert H. Gardiner, Easterly by land of John Spear, and Southerly by land of Robert Hildreth—subject to a small mortgage. Said demands being wholly at risk of purchasers, said Cleveland not being helden for debt or cost.

May 21, 1830.

POETRY.

From the Boston Patriot.

FUNERAL IN THE VILLAGE.

Hark! to the village bell!
The red, autumnal woodlands round,
And the old hills, repeat the sound,
Of that funeral knell!

Hark—'tis the tolling bell!
Life's precious shrine is plundered,
Life's silver cord is sundered,
The bowl—hoist at the well!

Where yonder groves o'erhang
The cottage's poor hut,—men hear
Their brother man, with much of care,
And many a bitter pang.

They are but simple men—
Nor purple pomp, nor diadem,
Nor trumpet note, nor flaming gem,
With splendor fill the glen.

The vanities of life!
The vain parade, and show of pride,
Never have loved their feet aside
Into the paths of strife.

Gone is that funeral train!
With tearful eyes, to mourn apart;
But gladness, in the widowed heart,
Will never dwell again.

And often shall the child
Remember this day's mournful scene,
Following the black hearse o'er the green,
Unto the churchyard wild.

A. B.

THE DRUNKARD.

I saw him—'twas at dawn of day—
Before a grog-shop door;
His eyes were sunk, his lips were parch'd,
A bed of tulips or carnations, for example,
His infant boy clung to his side,
And hissing to him said:
'Come, father—mother's sick at home,
And sister cries for bread.'

He trembled, rose, and stagger'd in,
As oft he'd done before,
And to the landlord faltering said,
'Come give us one glass more.'
The host complies—his purple lips
Now press the venom'd bowl;
He drinks—his wife and children starve—
To ruin sends his soul.

A year elaps'd—I pass'd that way—
A crowd stood at the door—
I ask'd the cause, when one replied,
'Ned Hawkins is no more.'
I saw his funeral move along!
Nor wife nor child was there—
They too had join'd their mother earth,
And left this world of care.

Reflect, ye 'vies of the bowl—
Know ye 'tis heaven's decree,
'Ye ne'er shall taste eternal life,
Lest from the bowl you flee.'
Reflect, ere wife and children mourn;
Fly from the grog-shop, fly!
Or you'll, like Ned, neglected live,
Like him, neglected die.

THE BURIED LOVE.

BY RUFUS DABY.

I have often thought that flowers were the alphabet
Of Angels, whereby they write on hills and fields mys-
terious truths.—*The Rebels.*

She sleeps the quiet sleep of death,
The maid who lies below,
And there are Angel-missioned flowers,
That o'er the green turf grow.

And they are sent to warn the fair,
How transient is their bloom;
See! how they bend their tender forms
And weep upon her tomb.

The blush upon her living cheek;
Had shamed the morning skies;
And 'midst dim light, is not more bright,
Than were her youthful eyes.

To see her on a summer's day,
Gave love a lighter wing;
And happy thoughts would crowd the heart,
And gush from many a spring.

I know the language of the flowers,
And love to hear them grieve,
When crimsoning to the eye of morn,
Or drooping to the eve.

I listened when the star of love
Shone through the blue serene;
When twilight held her silent wake,
Beneath the crested queen.

They told of her whose spirit comes
To breathe upon their leaves;
And can I choose but love the breath,
That once was Genevieve's?

She's gone where sorrow may not come,
Where pain may never be;
But she, who lives an angel still,
May sometimes think of me.

Though gone, alas! her blushing smile,
Who sleeps in sweet repose,
I joy to find its mimic grace,
Still living in the rose.

Then will I love the modest flower,
And cherish it with tears;
It minds me of my fleeting time,
Yet chases all my fears.

And when my hour of rest shall be,
I will not weep my doom;
So, Angel-missioned flowers may come
And gather round my tomb!

MISCELLANY.

[From the Christian Philosopher.]

VARIETY OF NATURE.

In every region on the surface of the globe, an endless multiplicity of objects, all differing from one another in shape, colour, and motion, present themselves to the view of the beholder. Mountains covered with forests, hills clothed with verdure, spacious plains adorned with vineyards, orchards, and waving grain, naked rocks, abrupt precipices, extended vales, deep dells, meandering rivers, roaring cataracts, brooks and rills, lakes and gulphs, bays and promontories, seas and oceans, caverns and grottoes—meet the eye of the student of nature, in every country, with a variety that is at once beautiful and majestic. Nothing can exceed the variety of the vegetable kingdom, which pervades all climates, and almost every portion of dry land, and the bed of the ocean. The immense collections of Natural History which are to be seen in the Museums at Paris, show that botanists are already acquainted with the fifty-six thousand different species of plants. And yet, it is probable that these form but a very small portion of what actually exists, and that several hundreds of thousands of species remain to be explored by the industry of future ages. For, by far the greater part of the world still remains to be surveyed by the scientific botanist. It has been conjectured by some naturalists, on the ground of a multitude of observations, that "there is not a square league of earth but what presents some one plant peculiar to itself, or at least which thrives there better, or appears more beautiful than in any

part of the world. This would make the number of species of vegetables amount to as many millions as there are square leagues on the surface of the earth.

Now every one of these species of plants differs from another in its size, structure, form, leaves, fruits, flowers, mode of propagation, color, medicinal virtues, and nutritious qualities, internal vessels, and the odours it exhales. They are of all sizes, from the microscopic mushroom, invisible to the naked eye, to the sturdy oak, and the cedar of Lebanon, and from the slender willow to the banian tree, under whose shades seven thousand persons may find ample room to repose. A thousand different shades of colour distinguish the different species. Every one wears its peculiar livery, and is distinguished by its own native hues; and many of their inherent beauties can be distinguished only by the help of the microscope. Some grow upright; others creep along in serpentine form. Some flourish for ages, others wither and decay in a few months; some spring up in moist, others in dry soil; some turn towards the sun; others shrink and contract when we approach to touch them. Not only are the different species of plants and flowers distinguished from each other, by their different forms, but even the different individuals of the same species.—In a bed of tulips or carnations, for example, there is scarcely a flower in which some difference may not be observed in its structure, size, or assemblage of colours: nor can any two flowers be found in which the shape and shades are exactly similar. Of all the hundred thousand millions of plants, trees, herbs, and flowers, with which our globe is variegated, there are not, perhaps two individuals precisely alike in every point of view in which they may be contemplated—yea, there is not, perhaps, a single leaf in the forest when minutely examined, that will not be found to differ in certain respects, from its fellows. Such is the wonderful and infinite diversity with which the Creator has adorned the vegetable kingdom.

His wisdom is also evidently displayed in this vast profusion of vegetable nature—in adapting each plant to the soil and situation in which it is destined to flourish—in furnishing it with those vessels by which it absorbs the air and moisture on which it feeds—and in adapting it to the nature and necessities of animated beings. As the earth teems with animated existence, and as the different tribes of animals depend chiefly on the productions of the vegetable kingdom for their subsistence, so there is an abundance and variety of plants adapted to the peculiar constitutions of every individual species. This circumstance demonstrates, that there is a pre-contrived relation and fitness between the internal constitution of the animal, and the nature of the plants that afford it nourishment; and shows us, that the vegetable kingdoms are the workmanship of one and the same Almighty Being; and that in his arrangements with regard to the one, he had in view the necessities of the other.

[From the Religious Inquirer.]

"WHAT DOETH THE LORD REQUIRE OF THEE?"

It appears to be a common opinion, even among christians, that they must do something to induce the Almighty to be merciful and gracious towards them. This was a prevailing idea among the heathen.—The worshippers of Baal in their devotions, leaped upon their altar, and cut themselves with knives and lancets, till the blood gushed out upon them; doubtless in the expectation that their god, seeing their zeal, and how they afflicted themselves for his sake, would be more inclined to pity them, and regard them with favour. In the same principle, was founded the horrid practice of offering human sacrifices,—which came to be imitated even by the Jewish people, who being scattered among the heathen, learned their works, imitated their abominations, and served their idols; which, as the Psalmist says, "were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan." The same idea prevails among christians, with respect to the one living and true God, the Creator and governor of the world, to whom they pay their religious devotions. They have been taught to regard him as a rigorously severe sovereign; angry, and vindictive, easily provoked, and hard to be reconciled. They have been taught that the sacrifice of his own co-equal, and co-eternal Son, was necessary to appease his wrath, and turn away his hot displeasure, from his intelligent offspring, whom he has made subject to vanity. Nor has this mighty offering effected the momentous object. Still the supreme,—the tremendous Majesty is represented as dissatisfied. Still his anger burns; and if vengeance be for a time delayed, or apparently slumbers, it is only to awake with tenfold fury; and from which its hopeless victims cannot escape!

During this momentary respite, sinners are vehemently admonished to appease the righteous ire of their indignant Creator, and by offerings and services of their own, endeavour to placate his wrath, and propitiate his favour. Vain attempt.—Ignorant and heathenish superstition. "Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with God?"—I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

Still the idea appears to be cherished that penitence, and prayers, mortification and self-denial, and the performance of various religious duties and services, are a sort of gratification to the Supreme Being, render him more merciful, and induce him to be more favourably disposed towards mankind.

Our Saviour reprehends the practice of making long prayers, and the use of vain repetitions, like the heathen; for, says he, "they think that they shall be heard for their much speaking. Be not ye like unto them: for your heavenly Father knoweth what things ye have need of before ye ask him." Prayers, and religious duties of any kind, public or private, are only important in regard to the influence they are calculated and intended to have upon the minds and affections of those who practice them. In this view, when religiously and devoutly performed, they are highly interesting and useful. They tend to impress upon the minds of men, a sense of their dependence upon God, excite gratitude for his benefits, resignation to his will, and filial confidence in his fatherly care and goodness. Religious exercises, especially those devotions which are public and social, tend also to excite and increase the best affections and sympathies of our nature. In those devotions we unite in expressions of mutual obligation to the common Father and fountain of all our hopes; and in mutual expressions also of charity and good will towards each other. In these things are found the advantages of religious duties and devotion. They affect not the nature or character of the Supreme Being. They render him no more merciful, benevolent, or better disposed towards us, nor alter his purposes concerning our final destiny. The effect of religion, and religious duties is wholly upon ourselves, and upon ourselves in this world; they reach not to the procuring of heavenly treasures in a future state; they furnish no claim to that eternal life, which is exclusively "the gift of God—through Jesus Christ our Lord."

BUT!

How many pangs that rend the heart are centred, sometimes, in one little word! How sad a preparation for sorrow and disappointment lies, too often, in that which is here selected!

The forlorn widow, with her orphan children, breathes a necessitous prayer for aid in the ear of some rich relative, who listens as patiently as if he only desired to know the full extent of her wants; and her eye beams with the kindling ray of hope.

"I am indeed grieved to find that you are so much distressed. I had not the least idea my brother had left you and your children so destitute. You must find it a hard struggle, I am sure, to provide for so many mouths, to say nothing of clothes, and other unavoidable expenses. (A heavy sigh and a gathering tear acknowledges the sad truth.) I wonder you are able to manage at all, when every necessary of life is so dreadfully dear; and it would be a great satisfaction to me, if I could do any thing to assist you; but—"

He need not have said another word. The blow was given. The kindling beam of hope was quenched by the tears that followed this chilling harbinger of disappointment. What did it avail her to know that the stream of bounty might have flowed, "but—he had a large family himself, who were becoming very expensive—the times were very bad—money was scarce—he had experienced many heavy losses"—and all those other selfish reasons which a cold heart nourishes as the safeguards of a close pocket.—*Monthly Magazine.*

MONUMENTS.—The Kennebec Journal, in a recent article, on the Bunker Hill Monument, has the following remarks:

"The idea of erecting statues and building monuments, we derive chiefly from the Greeks and Romans. Their great men had statues erected to spread their fame and transmit it to posterity. Printing did not then spread their history before the world. Only a favored few could obtain books, or knew how to read them. Hence monuments, statues, paintings, &c. were made instrumental in commemorating events, and spreading the fame of individuals among the multitude. Not having need of these arts for this purpose, now, they should only be considered as ornamental, and encouraged only by such as have wealth and taste for them. We should think that the true glory as well as interest of Boston would be much better promoted by a Railway into the interior than by a useless sentinelle tower on Bunker Hill. In fact we consider canals and railways, connecting distant portions of our country, as the very best monuments we can possibly construct, of the giant energies of a free people, and the value of those principles for which our forefathers contended on Bunker Hill.

Arabic Sayings.—Reside where you will, acquire knowledge and virtue; and they will stand thee in the place of ancestors; that man is best who can say, "See what I am;" not he who says, "see what my Father was." When God would display in broad day a hidden virtue in the shade, he excites against it the tongue of the envious. If the flame did not catch every thing surrounding it, the exquisite perfume of the aloes would be unknown. This life is but a fragile fragment: senseless is he who attaches himself to it; what is past is dead; what is to come, is hidden; thou hast only the moment in which thou breathest. Thy life is divided into two portions; consider well what they are; that which is gone, is a dream, that which remains, a wish.

MORE NEW GOODS.

TARBELL & JEWETT

HAVE this day received an additional supply of Calicoes, Cottons, Tickings, Broadcloths, Cassimeres, French Muslins, Brown Cote Pate, Black Sycahaws, Gro. de Naps, Hosiery, Gloves, Kid and Prunella Shoes, Ribbons, etc. etc. *Prices suited to the times.* May 13.

SALE AT AUCTION.

WILL be sold at Public Vendue at A. MUZZY & Co.'s Store, in Gardiner, on Saturday the 22d of May, inst. at 10 o'clock in the forenoon, sundry demands in favor of AARON P. CLEVELAND, against various persons, viz:—
One Note vs. Roswell Whittemore, Amount due, \$5.51
One " " Jacob Hall, " 4.47
One " " Samuel Call, " 11.98
One " " Israel Dammun, " 27.48
One " " Daniel Brown, " 14.61
One " " Ebenezer Merrill, " 3.39
One " " John Severs, " 3.03
One " " Ebenezer Merrill & Henry Glass, " 4.74
One Exec'n't. Thomas Lewis, " 44.83
One " " Joseph Wolberton, " 47.82
One " " Jesse Conner, " 40.62
One " " Jabez Springer, " 26.39
One " " William Robertson, " 9.94
One " " Daniel Brown, " 25.30
One " " Charles Moore, " 7.51
One " " Thomas Caton, " 21.80
One " " John Keenan, " 11.77
One " " Simeon Lawrence, " 9.12
One " " Thomas Edgcomb, " 9.96
One " " James Moore, " 10.24
One " " John Blake, " 17.45
One " " Levi Atkins, " 9.10
One " " Caleb Taylor, " 17.52
One " " Thomas A. Cowan, " 113.43

Also, a Lot of Land containing about sixteen acres, situated in the back part of Gardiner, and bounded as follows:—Northerly by land of Robert H. Gardiner, Easterly by land of John Spear, and Southerly by land of Robert Hildreth—subject to a small mortgage. Said demands being wholly at risk of purchasers, said Cleveland not being held for debt or cost.
May 13, 1830.

COPARTNERSHIP.

CHARLES TARBELL and THOMAS G. JEWETT, have formed a Copartnership and have taken the Store (near the Bank) recently occupied by the former, in Gardiner.
April 27, 1830.

NEW BOOKS.

FOR sale by WILLIAM PALMER, Young Emigrants:—Scott's Sermons;—Leonora;—Parley's Tales of Animals;—Indian Rights and our Duties, an Address by Herman Humphrey, D. D.;—Arts of Life.
April 29.

ADMINISTRATOR'S SALE.

BY Order of the Hon. HENRY W. FULLER, Judge of Probate for the County of Kennebec, will be sold at public auction at the residence of Widow Emma Barker in Hallowell, on Saturday the 5th day of June next at 2 o'clock P. M. so much of the real estate belonging to the estate of Clark Barker, late of Pittston, deceased, as will raise the sum of one hundred and fifty four dollars and sixty-three cents. Said real estate is the same now occupied by said Emma, and is subject to her right of dower. Terms of sale made known at the time and place aforesaid.
JOHN BARKER, Adm'r.
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SHOES.

A PRIME assortment of Ladies Kid and Prunella SHOES; Bronze French Kid do. a new article. Also, Misses and Children's SHOES, just received and for sale by
TARBELL & JEWETT.
April 27, 1830.

LOST.

LOST, somewhere between Brunswick and Portland, a supposed near the latter place—on the evening of the 24th or 25th of March, a brown cartridge paper-package, sealed with red sealing wax, and directed to Mr. JOHN DAVIS, Portland. The package contained an order on the State Treasurer for \$13 and sundry prizes, in whole and quarter tickets, amounting to \$25 and 32 cts. The order shall be suitably rewarded upon leaving the package with Mr. John Davis, Lottery Broker, Portland, or the subscriber in Gardiner.
P. SHELDON.
Gardiner, April 9, 1830.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise. A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally. Advice respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.
SAMUEL J. BRIDGE.
Boston, April 17, 1830.

REFERENCES.

Mr. James Bowman,
Messrs. W. R. Babson, & Co. } Gardiner.
E. H. Lombard, Esq. Hallowell.
Hon. James Bridge,
Chas. Williams, Esq. } Augusta.
Messrs. Vose & Bridge,

MISS E. H. CLAY,

WILL open a School for young Ladies the 3d of May in the building formerly occupied by Cobb & Wilson. The course of instruction will include the various branches of education—Reading, Spelling, Writing, Arithmetic, Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Rhetoric, French language—plain and ornamental Needle-work; and Painting, &c. &c.
April 13th, 1830. 16.

SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages. Terms of tuition from \$3 to \$4.50 per quarter. While he solicits the patronage of the public he humbly and thankfully acknowledges all past favors.
GEO. C. WHITNEY.
Gardiner, April 2, 1830.

JOURNAL OF HEALTH.

PUBLISHED twice a month, \$1.25 per annum, or sixteen numbers, can be had for one dollar, remitted post paid to SAM'L COLMAN, Portland, Agent for Maine.
Jan. 5.

HAYNE & WEBSTER'S SPEECHES.

The celebrated Speeches of Messrs. HAYNE, of South Carolina, and WEBSTER, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for sale by P. SHELDON, at the Gardiner Bookstore.
March 10

STREETER'S HYMNS.

SOCIETIES and individuals can be supplied with STREETER'S HYMN BOOKS, in any quantity, at the lowest prices, for cash, by P. SHELDON.
Gardiner, May 6, 1830.

NOTICE.

JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage.
Augusta, March, 10, 1830.

COPARTNERSHIP.

GEO. EVANS and EBENEZER F. DEANE, Counsellor and Attorneys at Law, HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner.
Oct. 1829.

TO PRINTERS.

FOR SALE at this office a second hand Ramage Printing Press.
March 11.

SCHOOL FOR UNIVERSALISTS.

THE great increase of this denomination of christians within a few years, and the frequent conversions now making to it, both of individuals and churches, render it highly desirable and even necessary, that an Academy should be established, for the benefit of the order.

This subject was laid before the last General Convention and met their unanimous approbation. Convention was of the opinion that it ought to be located in the vicinity of Boston for the purpose of commodating the greatest number. The place named by the Convention was Woburn. A large and respectable society of Universalists has grown up in that town within three years and is now increasing. They port preaching constantly, and last season erected a neat and convenient meeting house, so elevated as to have a high basement story, under the whole of which the room will probably be six hundred dollars. It accommodates when finished two hundred scholars.

The society, on account of their recent great exertions, feel unable, at present, to demand the immediate establishment of an Academy, they have concluded the advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient for the purchase of the site, and the building of the school.

The proprietors will cheerfully give a lease of the room for ten years, on condition that it shall be fitted up for a School. Those friendly to the cause propose to raise the money on the following terms:—1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy in the election of a board of Trustees.

2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given for the choice of Trustees, whose duty it shall be to procure instructors, superintend the School, &c. 3d. If more money should be raised than is expended in finishing the Room, it shall go to establish a permanent fund for the benefit of the Institution.
Woburn, March 20, 1830.

PROPOSALS.

For publishing by subscription, the Works of THE LATE REV. JOHN BISHOP, Pastor of the first Universalist Church and Society, Portland, Me.

WITH A SKETCH OF HIS LIFE.

IN offering this work to the public, it seems scarcely only to observe, that the lamented author enjoyed the confidence of the denomination of christians of which he was a distinguished and efficient member, and that "his praise was in all the churches." He was well known to the community in general, and his labors, zeal, and piety, in clearly stating, logic and learnedly defending, and illustrating the truth, his excellence and purity of the Christian Religion, his conversation, his preaching, and his example, well remembered by all who enjoyed his society or ministerial labors.

Of the work here proposed, it needs only to be marked, that it will comprise biblical history, the distinguishing doctrines and precepts of the Gospel, the practical duties of christians, together with expositions of difficult passages.

It is devoutly and truly desired, that wherever it is procured volume may be received and read, the ordinary ministrations of the word of life may also be enjoyed. But should this be the case, it will readily occur to those who are friendly to the diffusion of religious knowledge, and the building up of Zion, that a work of this description will be a valuable acquisition to the library of every student of the Holy Scriptures, and the constant companion and daily source of spiritual strength to the pious and devout family circle.

CONDITIONS.

The proposed work will comprise a volume of about 500 pages, will contain a SKETCH OF THE AUTHOR'S LIFE, written by an intimate friend; about 35 unpublished Sermons; some Expositions of difficult passages of Scripture; a few pieces of Poetry, and some miscellaneous articles, and will be furnished subscribers, full bound, at \$2.00 per copy.

It will be printed on good paper, with small print type, and put to press as soon as a sufficient number of subscribers is obtained to defray the expense of publication.

Agents who will become responsible for six copies shall be entitled to the seventh, and in the same proportion for a greater number.

Persons holding subscription papers, will please return them to the Editor of the Argus, Portland, by the first of June next.

NOTICE.

THE subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on the business opposite the Gardiner Hotel, in all its various branches, viz. Steamship and Cleaning all kinds of Woolen Cloths, Colouring Silks and Crapes, and removing spots of all kinds. Carpets and Table Cloths dressed, &c. &c.—And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to.
N. B. Satisfaction given or no pay received.
DANIEL H. JOHNSON.
Gardiner, March 18, 1830.

WANTED.

FOR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous wages will be given. For further information apply to
EBENEZER STEVENS.
Montville, March 1, 1830.

YOUNG ECLIPSE.

THIS beautiful and thorough bred Horse, of a bright bay color, black mane, tail and legs, with a star, and both hind feet partially white below, 15 1/2 paces high; seven years old in May next, 15 1/2 hands high, with a great share of bone and substance, was sired by the unrivalled Horse AMERICA'S ECLIPSE, his dam by "Eaton" (a son of the celebrated English High Flyer) imported by Mr. Winborn. His pedigree is to be found in the Stud Book. (Vol. I. Page 355.)

YOUNG ECLIPSE was bred by Jonathan Gardiner Esq. of Eaton Neck Long Island, New York.—His first stock will be two years old this spring, and are of great promise, \$200 have been refused for several of his colts at the age of twelve months. Said Horse will stand the ensuing season at his stable on the farm (recently Thos Rice Esq.'s) in Winslow, County Kennebec, where all gentlemen, desirous of aiding in the improvement of the breed of Horses, are invited to call and examine him.
R. H. GREEN.
Gardiner, April 8, 1830.

NEWMOB SERV'G
REPAIRS ON
MACHINERY, &c.
L. T. Persons who have any machinery, or other articles, requiring repairs, will do well to call on the undersigned, by note or otherwise.

INSURANCE AGAINST FIRE.
THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, STORES, MILLS, &c., against loss or damage by Fire.
E. F. DEANE.
Gardiner, Nov. 21, 1829.

PRINTING.

Of all kinds executed with neatness at this Office.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all money collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.